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THE

HISTORY

51 Of the VOYAGES of

SCARMENTADO.



(Price Six-pence.)

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OF THE VOYAGES
SCARMENTADO

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N. Aron de Villars

THE
HISTORY
OF THE
VOYAGES
OF
SCARMENTADO.
A SATIRE.

Translated from the *French* of M. DE
VOLTAIRE.

O Tempora! O Mores!

L O N D O N:

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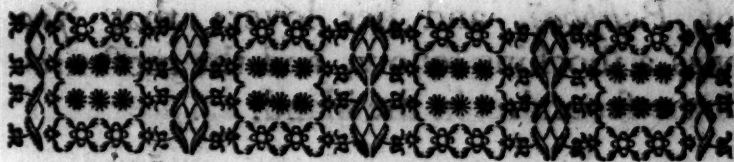
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Advertisement.

THIS Satire of M. De Voltaire is entirely new, and was never printed but in the last Geneva edition of his Works, just publish'd; I have endeavour'd in this translation, to support the elegance and simplicity of the original, by adapting it as much as possible to the nature of the English language, and strictly adhering to M. De Voltaire's own maxim, carefully to avoid the rocks attending a literal translation; how far I have succeeded; the Public will be the best judge of.



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THE
VOYAGES
OF
SCARMENTADO.

MY name is *Scarmentado*, my
father was governor of the
city of *Candia*, where I came
into the world in 1600, and
I remember that one *Jro*, as bad a poet
as he was scurrilous; wrote a copy of poor
verses in my praise, wherein he proved
me descended from *Minos* in a direct line,
but my father being disgrac'd some time
after, he wrote another poem on my ac-
count, by which it appear'd I was no
longer a kin to *Minos*, but the descendant
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of *Pasiphaë*, and her lover: that *Jro* was a shocking fellow, and the most tiresome scoundrel in the island.

I was fifteen years old, when my father sent me to *Rome* to finish my studies. I arrived in that ancient metropolis of the universe, in hopes of learning every truth, for till then, I had been taught quite the reverse, according to the custom of this world from *Cbina* to the *Alps*. *Monfignor Profondo*, to whom I was recommended, was a strange sort of a man, and one of the most terrible scholars breathing; he took it into his head to teach me the categories of *Aristotle*, and I narrowly escap'd his throwing me into the category of his minions. I saw a world of processions, of exorcisms, of rapines. It was said, but upon false foundation, that *Signora Olympia*, a person of consummate prudence, dispos'd of things, that ought not to be dispos'd of. As I was young, all this seem'd very droll to me. *Signora Fatelo*, a lady of sweet morals, was foolish enough to like me: she was wooed by two youthful monks, the reverend father

ther *Poignardini*, and the reverend father *Aconiti*, she put them out of all dispute, by granting me her good graces, but at the same time, I narrowly escap'd being excommunicated and poison'd. I left *Rome* exceedingly well pleas'd with the architecture of *St. Peter's* church.

I went to *France*, in the reign of *Lewis* surnam'd *The Just*, the first thing I was ask'd was, whether I chose to breakfast with a bit of the marshal *d'Ancre*, whose body the public had roasted, and which was distributed very cheap to those that desir'd to taste it. This nation was at that time, in perpetual prey to civil wars, occasion'd now for a place in council, then for two pages of controversy, and those intestine broils, some times lesser at others greater, had for the space of forty years, infected that charming country. Such were the liberties of the *Gallican* church: The *French* said I, are naturally wise: what makes them deviate from that character? they are much given to bantering and plaifantry, and yet they commit a *St. Bartholomew*, happy that

age wherein they will do nothing but rally and banter.

From hence I set out for *England*, the same fanatical temper, excited here the same furious zeal, a set of devout *Roman Catholics*, had resolv'd for the good of the church, to blow up the king, the royal family, and the parliament with gunpowder, and thereby free the nation from those heretics. I was shewn the spot, where the bless'd queen *Mary*, daughter to *Harry* the eighth, had caus'd above five hundred of her subjects to be burn'd. A pious *Hibernian*-priest assured me, it was a very laudable action, first, because those they had burn'd were *English*; and secondly, because they never took any holy water, nor did they believe in *St. Patrick*. He wonder'd particularly, that queen *Mary* was not yet canoniz'd, which he hoped nevertheless, would take place as soon as the cardinal nephew was at leisure.

I went to *Holland*, in hopes of finding more peace and tranquillity, with a more
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flegmatical people. At my arrival at the *Hague*, I was entertain'd with the beheading of a venerable old patriot. It was the prime minister *Barneveldt*, the most deserving man in the republic. Struck with pity at the sight, I ask'd what his crime was, and whether he had betray'd the state? he has done worse, replied a preacher with a black cloke, that man believes, we can be saved by good works, as by faith. You are sensible, that were such systems suffer'd to prevail or gain ground, the Common-wealth could not long subsist, and that a severe law is indispensably necessary to check and refute such scandalous horrors. A deep *Dutch* Politician told me with a sigh; alas Sir, such commendable actions will not last for ever: our people's character, bends naturally towards the abominable dogma of toleration; some day or other they will adopt it, I shudder at the thought; Believe me Sir, (pursu'd he) 'tis a mere chance you actually find them so laudably and zealously inclin'd, to cut off the heads of their fellow-creatures for the sake of Religion. Such were the lamentable words
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of the *Dutchman*; for my own part, I thought proper to abandon a country, whose rigour and severity had no compensation, and therefore embark'd for *Spain*.

I arrived at *Seville* in the finest season of the year. The court was there, the galeons were arrived, and all seem'd to proclaim joy, abundance, and profusion.

I spy'd at the end of a beautiful alley, full of orange and lemon-trees, a vast concourse round an amphitheatre richly adorn'd, the King, the Queen, the Infants and Infantas, were seated under a stately canopy, and over-against that august family, another throne, higher and more magnificent, had been erected. I

told one of my travelling companions, that unless that throne was reserv'd for God, I cou'd not see the use of it; but

these indiscreet words being over-heard by a grave *Spaniard*, I paid dear for having utter'd them. In the mean

time I imagin'd we were to be diverted with a carrousel, wrestling, bull-baiting, or something of that nature, when I perceived the grand Inquisitor ascend that throne, and bestow his blessing

upon

upon the King and people. Then appear'd an army of monks, filing off two by two, some were white, others black, gray, brown, shod, bare-footed, with a beard and without, with a cowl and without. Then came the executioner, follow'd by about forty wretches, guarded by a world of grandees and alguazils, and cover'd with garments, upon which were painted flames and devils. These fellows were *jews*, who would not altogether be compell'd to abandon the law of *Moses*, and christians who had marry'd their god-mothers, or perhaps refus'd to worship *Nuestra Dama d'Atecha*, or to part with their money in favour of the brothers *Hieronymians*. Prayers were said very devoutly; after which all those wretches were tortur'd and burnt, which concluded the ceremony to the great edification of all the royal family.

The same night, whilst I was going to bed, two messengers from the *Inquisition* came to my lodgings with the *St. Hermandad*. They embrac'd me tenderly, and without speaking a word, carried me out

out of the house, and conducted me into a pretty cool dungeon, adorn'd with a curious crucifix, and a mat instead of a bed: I was there six weeks, at the end whereof, the reverend father in quisitor sent his compliments, and desir'd I would go and speak to him, ; I obey'd the summons: he receiv'd me with open arms, and after having embrac'd me with more than paternal fondness, told me, he was very sorry they had put me in so bad a lodging, but that all the apartments happening to be full, it was impossible to give me a better, adding however, that he hoped I should be better taken care of another time. Then he asked me very lovingly, whether I knew why I was put in there. I told the reverend father, I supposed it was for my sins. Well, my dear child, reply'd he, but for what sin? make me your confident, speak. I did all I could to bethink myself of some misdemeanor, but in vain; upon which, he made me recollect my imprudent words: In short, I recover'd my liberty, after having undergone a severe discipline, and paid thirty thousand

land reals. I went to take leave of the grand inquisitor: he was a very polite man, and asked me, how I relish'd the little feast they had given me? I told him it was delightful, and at the same time went to press my companions to quit this enchanting country. They had had time enough, during my confinement, to learn all the great atchievements of the *Spaniards*, for the sake of religion. They had read the memoirs of the famous bishop of *Chiapa*, by which it appears, that ten millions of infidels were murder'd, burnt, or drown'd in *America*, to convert the rest. I imagin'd that bishop might exaggerate a little, but suppose the victims were but half that number, the whole is still admirable.

Notwithstanding the disagreeable adventures I had met with in my travels, I determin'd to finish my tour, and accordingly embark'd for *Turkey*, fully resolv'd never more to intermeddle with other people's affairs, nor give my advice about the feasts I might see. Those *Turks* said I to my companions, are a set
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of unbaptiz'd miscreants, and of course more cruel than the ~~reverend~~ *P. P.* of the *Inquisition*. Let us be silent among the *Mahometans*.

I arrived at *Constantinople*, where I was strangely surpriz'd to see more christian churches than in *Candia*; but much more so, to see also a numerous train of monks, permitted to offer their prayers freely to the *Virgin Mary*, and curse *Mahomet*, some in *Greek*, others in *Latin*, and some in *Armenian*. How reasonable are the *Turks*! (exclaim'd I) whilst the christian world stain a spotless religion, with all the horrors of a fanatical spirit, and serve a God of peace, with blood and plunder, the infidels tolerate a dogma, foreign to their hearts, without molestation or inhumanity. The *Græcian* and *Latin* christians were at mortal enmity in *Constantinople*, and like dogs that quarrel in the streets, persecuted each other with the utmost violence. The *grand vizier* protected the *Greeks*, whose patriarch accused me before him to have supp'd with the *Latins* and I was most charitably

charitably condemn'd by the divan, to receive one hundred blows, with a lath, upon the sole of the foot, with permission however, to be excus'd for five hundred sequins. The next day the *grand vizir* was strangled; and the day following, his successor, who was for the *Latin* party, and who was not strangled till a month after, condemn'd me to the same punishment, for having sup'd with the *Græcian* patriarch; and in short, I was reduc'd to the sad necessity to frequent neither the *Latin* nor the *Græcian* church. To make myself amends, I determin'd to keep a mistress, and pitch'd upon a young *Turkey*, who was as tender and lewd *tête-à-tête*, as she was pious and devout at the *Mosque*. One night in the soft transports of her love, she embrac'd me passionately, calling out, *alla, illa, alla*. These are the sacramental words of the *Turks*, I took them to be those of love, and therefore cry'd out in my turn, *alla, illa, alla*; upon which, she said, heaven be praised! you are a *Turk*. I told her I bless'd heaven to have given me their strength, with which I thought

myself happy. In the morning the *Iman* came to circumcise me, but as I made some difficulty, the *Cadi* of our quarters, a loyal gentleman, very kindly told me he purpos'd to impall me, I say'd my foreskin, and my backside with a thousand sequins, and flew into *Persia*, firmly resolv'd never to go to the *Latin* or *Græcian* mass in *Turkey*, nor ever more to say, *alla, illa, alla*, at a rendezvous.

At my arrival at *Hispaban*, I was ask'd, which I was for, white or black sheep? I answer'd that the flesh of a white, or a black sheep was equal to me, provided it was tender. It must be known, that the factions of the *white* and *black-sheep* still devided the *Persians*, who imagin'd, I meant to laugh at both parties, inasmuch that I had scarce enter'd the city gates, but I had a sad affair to extricate myself from, which I did however with a good number of sequins, by means whereof I got safe out of the hands of the sheep.

I went

I went as far as *China*, with an interpreter, who informed me, that it was the only country where one might live freely, gaily, and peaceably. The *Tartars* had render'd themselves masters of it, with fire and sword; and the reverend father's, the jesuits, on one side, and the reverend fathers, the dominicans on the other, said that they drew souls towards God every day, without any body's knowing it. Sure there never was a set of more zealous converters, for they persecuted one another by turns: they sent to *Rome* whole volumes of calumnies, wherein they reciprocally call'd themselves infidels and prevaricators. There was particularly a terrible quarrel among them, about the method of making a bow. The jesuits taught the *Chinese* to salute their parents after the manner of their country; and the dominicans on the contrary, held that they ought to bow to them, after the manner of *Rome*. I happen'd to be taken by the jesuits for a dominican, and they told his *Tartarian* majesty, that I was the pope's spy. The supreme council immediately order-
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ed the prime mandarin, who order'd a sergeant, who order'd four guards to arrest and bind me, with all the ceremony used on such occasions. I was brought after one hundred and forty genu-flections before his majesty, who ask'd me, whether I really was the pope's spy, and whether it was true, that his holiness intended to come in person to dethrone him? I answer'd that the pope was a priest, threescore and ten years of age; that he liv'd four thousand miles distant from his sacred *Tartaro-Chinese* majesty; that he had about two thousand soldiers, who mounted the guard with a parasol; that he never dethron'd any body, and in short that his majesty might sleep in quiet. This was the less funest adventure I met with in the whole course of my life. I was sent to *Macao* where I embark'd for *Europe*.

I was oblig'd in order to refit my ship, to put into an harbour, on the coast of *Golconda*. I laid hold of that opportunity, to go, and see the court of the great *Aureng-zeb*, so much renown'd for its wonderful

derful magnificence : he was then at *Deli* ; and I had the good fortune to behold him the day of that pompous ceremony, in which he received the heavenly present sent him by the sherriff of *Mekka*, viz. The broom, with which they had swept the holy house, the *Caaba*, the *Beth alla*. That broom is a symbol which sweeps away all uncleanness of soul. *Aurengzeb* had no occasion for it, since he was the most pious man in all *Indostan*. True he had cut his brother's throat, poison'd his father, and put to death by torture, about twenty *Rayas*, and as many *Omras*, but that is all a trifle, and nothing was talk'd of but his extreme devotion, which, they said, admitted no comparison, but that his sacred majesty *Muley Ismael*, the most serene emperor of *Morocco*, who never fail'd to cut off several heads, every *Friday* after prayers were over.

To all this I spoke not a word, my voyages and adventures, had taught me to bridle my tongue, and I was very sensible, it was not mine to decide between

tween the piety of the *Indian* emperor, and the *Morocco's*. A young *Frenchman* however fail'd in the respect he owed to both I confess, for he was partial and unreasonable enough, to maintain that there were in *Europe*, various sovereigns piously inclin'd, who govern'd their state with justice, and who frequented the church, without killing their fathers and brothers, or even cutting off the heads of their subjects. Our interpreter, translated into the *Indian* idiom, the prophane, and impious discourse of my young spark; for my part, experience had made me wise, and I order'd my camels to be saddled immediately, which done, the *Frenchman* and I decamp'd, and I heard since, that the self-same day, the officers of the great *Auzengzeb*, having had orders to seize us, found only our interpreter, who was soon after, publicly executed, and all the courtiers vow'd without flattery that his death was just.

I had not yet seen *Africa*; but whilst I was debating with myself, whether it
was

was better to satisfy this last inclination, or sail for *Italy*, my ship was taken by the *Negroes*, and I was of course, carry'd there. Our captain rail'd bitterly against the captors, asking them the reason, why they thus outrageously violated the laws of nations? they reply'd, your nose is long, and ours is flat; your hair are straight, and our wool is curl'd; you are white, and we are black; consequently ought we, according to the sacred, and unalterable laws of nature to be ever enemies. You buy us on the coast of *Guiney*, as if we were no human creatures, then treat us like beasts, and with repeated blows compel us to an eternal digging into the mountains, in order to find a sort of ridiculous yellow-dust, of no intrinsic value, and not worth far a good *Egyptian* onion; therefore when we meet with you, and are the strongest, we make you our slaves, and force you to till our ground, or else, we cut off your nose and ears. We had nothing to say against so wise a discourse. I was employ'd to till the ground of an old negro-woman, having no inclination to lose either my nose or
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my ears, and after a twelve month's slavery, I was redeem'd by some friends I had wrote to, for that purpose.

Having thus seen the world, and all that is great, good, and admirable in it, I resolv'd to return to *Candia*, where I marry'd a little after my arrival, I was soon a cuckold, but plainly perceived it to be the most harmless, and tolerable situation in life.

F I N I S.

